

such breathless silence, was dissolved; and springing from their seats, they moved through the apartment with an air of amazement, mingled with contempt, exclaiming, "He no Mikanary!—Mikanary no drink rum!"—N. Y. Telegraph.

CHRISTIAN REFLECTOR.

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LETTERS TO THE PUBLISHER.—NO. III.

MY DEAR BROTHER,—I have some misgivings about another letter, for I perceive they are all taken for "copy" by those insatiable compositors. Do they suppose that every thing, which comes to the office in my hand-writing, must needs go into the paper? Verily, I must be cautious how I communicate with you. No matter what I write, you will keep that power-press going, and what power it has! In one half-day my simple sketches are multiplied by thousands, and the observations and musings of my rambles and ruminations are winged away by a score of flying locomotives in all directions! I would not mind it, if I could persuade myself that what I write was without multiplication and transmission. I think of what Old Gilbert says:—Breathe a noble word upon the atmosphere, and where stops it? It may reach some far off echo cave, but it does not there. Words are immortal. To use words is to use a tremendous power. The spirit has a body, a dust-body, for its habitation; but words are a higher and nobler body. They incarnate anew!—When conscious that I am breathing words upon the atmosphere—committing them to the winds of heaven, my heart is strength full me. I want to breathe the "noble" word—to embody the thought that has spirit and life. I feel that it is a privilege to occupy the columns of our weekly sheet, of which my words are not worthy. Lightly as the newspaper, in this country, is esteemed, and undervalued as it may be of confidence or praise, is it not a medium of transmitting to the minds of a multitude every kind of influence—every sort of emotion? And the record is not ephemeral. It is not perishable. It will meet its authors at the judgment!

But, my brother, if I have not ability to write the "noble" word, I have the power to avoid the untrue, the unkind, the malicious, the injurious word. And this, at least, I will do. "Malice turns a word into a dagger. Wit is a small sword, and at least dangerous. Criticism is a real Damascus blade." None of these weapons will I take in hand.

Of my visit to New Haven I have already given you some account. As you have never seen the city, and have often heard of its beauties, you perhaps expect me to describe it. I can only say that its public edifices and many of its private residences present to the eye a variety of specimens of architecture, which command the admiration of the beholder. But New Haven is chiefly distinguished by its trees. The whole city is shaded, and almost every street is a delightful avenue, spacious and straight, with broad brick sidewalks. The elms, towering over Temple Street and some others, form a complete arch, and as you look through the street the space appears to the eye to diminish, until in the distance, it has all the beauty of a picture, with the far greater effect of the original. The City Park is divided into two equal parts by a street. The westerly and higher portion of the square contains three churches, with lofty towers; also the State House. West of this square, are the colleges, to which belong twelve edifices. That which was last erected is the library, which is re-

markable for its architecture and structure. In the United States. A wonderful model of New Haven has been recently constructed by a company of mechanics and artists in that city, and while I was there, it was exposed for exhibition. It presents the whole city, including the State House, on one area measuring 13 by 17 feet—giving a view of the trees, streets, buildings, bridges, shipping in the harbor, &c. The model is surrounded by a canopy, resting on ornamental pillars, above which rises a beautiful cornice nearly two feet in height, and in this are delineated the public buildings of the city and more than fifty private residences. The panorama is justly regarded as a most ingenious and beautiful work of art. It cost an immense amount of labor, and is worthy an exhibition in other cities.

It is strange, when towns abounding in trees and shrubbery are famous to have attractions so superior, and are famous through the land for their beauty, that no more attention is given to the setting out of trees in cities and villages generally. There are hundreds of villages in our country which the traveller or tourist is glad to pass as fast as steam or horses can convey him, and nothing on earth is wanting to render them attractive but trees. The towns which encircle Boston are not deficient compared with towns generally, but they might be greatly improved. Especially is this true of those newer and less crowded portions of the city, East Boston and South Boston. Every street there should be lined with trees.

From New Haven we went to Litchfield, the shire town of the north-western county of Connecticut. The scenery of this region resembles that of Berkshire county in Massachusetts, and is of course, at this season of the year, delightful. The village of L. is on the summit of a hill, which ranges north and south, and is one of the most quiet and pleasant spots in New England. Its four broad streets, with abundance of green sward, and two enclosures called "parks" by way of eminence—its large old-fashioned white houses—its tall steeples—its countless cherry trees loaded with fruit—its refreshing breezes—its peaceful, steady, well-to-do-looking citizens, all conspire to remind a metropolitan of the "sweet Auburn" of Goldsmith, and to give a most unusual aspect to the old pavements, and everlasting rattling and rumbling, of the streets of Boston. You cannot imagine how gently glides the day away—how sweetly people sleep—how tidy all the houses, and rosy all the yards and gardens are. And did you know that cherries, put to the mouth with one hand while you hold the bough with the other, are ten times more luscious than they are bought in the city market? And that milk, from cows that sleep at night in tons of the house, is twice richer and sweeter than that which is poured from cans that will fold water—such as you get via the milkman and the cellar-kitchen?

I came here with a severe pain in the head and chest, and in two days it has entirely left me. My acquaintance with a poor cit has been known to recruit here at the rate of a pound a day; just think of the probability of my passing a summer here—the physical greatness to which I might attain!

Litchfield contains no Baptist church, but the Congregationalists, Episcopalians and Methodists have each a house of worship, and respectable congregations. The only Baptists in the village are Mr. G. F. Davis, cashier of the bank, and his amiable lady. They called upon us soon after our arrival, and in our pleasant interview I was constantly impressed with Mr. D.'s resemblance in person and features, to the excellent and honored man whose name he bears. He is a son of Rev. Dr. Davis, of Hartford, who suddenly died,

as you probably recollect, when on a visit to Boston, nine years ago.

Although I am no Baptist church, I was interested to find that it had a Baptist meeting-house, and before I left I had the pleasure of looking upon this sacred relic of other days. It stands quite by itself, some three miles east of the village, a plain but respectable chapel in its day, and whose pulpit hangs mid-air unharmed. The families which dwell in its neighborhood many long years ago were Baptists; but emigration and death have removed them all but one; and they, unable to sustain the interest alone, worship with the Congregationalists in town; though, Baptist-like, they still adhere to their original faith. While at Litchfield, I visited the three clock-making villages of Plymouth, which are pleasantly located among the hills, and over two parishes of which are settled my old college friends, Kitchell and Richardson. After a separation of eleven years, and entirely unexpected as my coming was, I thought it quite uncertain whether I should be recognized. So with impetuous gravity and the air of a stranger, I approached one in his garden and the other standing in his door, and how intensely did the reverend gentlemen gaze! There was no mistaking the visitor, however; he was recognized and hailed as in days of yore, and the hour of our interview was one of those hours whose brief history stands out, on the pages of the memory, in capitals of gold. Often, as we turn over the leaves, will our eye light on the simple record of that pleasant meeting, and each time it will kindle a pleasant emotion! What more delightful than to meet old friends—

"The pleasures of the past recall,
And tell the tale again
Of early dream and childhood's joys,
And youth's delightful reign—
And then the strange vicissitudes
Of manhood to compare;
And mark how wonderful, how kind,
Heaven's dispensations are!"

I find, my dear brother, that although no striking incidents befel me on my tour, and I have no wonders to relate, the material which my journey afforded me for that sort of familiar correspondence which I deemed it wise to employ, is well nigh exhausted. Though I left the village of L. the third day after my arrival, I have told but few of the facts in which I became interested. This place was the seat of the first Law School ever established in this country, where many of the most eminent statesmen of former days received their professional education. Here, too, some thirty and forty years ago, was the most celebrated female school, perhaps, in New England, to which young ladies resorted from all parts of the United States. The inhabitants acquired, by these advantages and associations, a high degree of mental refinement and strength, marked distinction of which still remain, though the learned judge and the totality margin long since retired from their labors. This place has also been distinguished for its eminent divines. The venerable LYMAN BEECHER was a minister of Litchfield in the prime of his years, and here acquired the reputation which has since so widely extended and never waned. I sailed upon the beautiful pond, of some miles in circumference, on which the Doctor was fishing, when, as the story is, the bell called him to the preparatory lecture, the appointment of which he had strangely forgotten. The people were amazed enough to hear the water rise and fall in his boots as he heavily trod the aisle and ascended the pulpit stairs, but never did they all attest, was he so original, eloquent, and impressive. It was the best preparatory lecture of his ministry.

By stage to New Haven, and a steamboat thence to New York, we have changed, in one day, the quiet retreat and cool breezes of the country, for the city's stifling heat, its horrid sounds, and the polluted air!

But I will vent no curses on the city. Of its external features I have, in the quotation, indicated, and like all other things it has two aspects, and one is far brighter than the other. But where, in the city, shall I begin, or end, as a letter-writer? In this beehive of industry, this Babel of tongues, this London of America, I make no selection of objects or themes, and with little more than the simple facts of my journey, you must now allow me to close my rambling epistle. I found an excellent hotel in New York at the Croton Hotel, a temperance house, and one of the best in the United States. Its pleasant rooms, excellent table, courteous landlord, and obliging servants, commend it to the patronage of all temperance men; and I observed with pleasure that it is the stopping place of my friend, the favorite orator, Mr. Gough. It is situated a little above Wall Street, in Broadway—a convenient and central point for men of business or pleasure. I passed a Sabbath in New York, and listened, for the first time, to the Rev. Dr. Williams. His congregation is respectable and very attentive, but it was not large; and, indeed, I could not wonder at this, though I doubt whether in all New York more able, or spiritual, or instructive, or highly finished discourses are to be heard than from that man's lips and pulpit. But he is exceedingly monotonous, and by an untuned, or rather I might say, untuned ear, can scarcely be heard. I sat so far forward as to be able to hear by giving the most careful attention, and I felt that the sermon combined in itself excellences of the highest order. I wished again and again, that one or another of our Boston pastors, whom you could name, had held of it. How he would have made it thrill! From the lips of some men, a few such sermons would draw crowds to the place where they were delivered. It occurred to me that Dr. W. is destined to do far more good by the publication of his sermons, than by their delivery. If not read by the mass, as few sermons are, they will be read by ministers, and I doubt whether any of the old divines would be read by that class with more pleasure or profit. This was my impression on the Sabbath, and on Monday I was informed, much to my gratification, that a volume of discourses by Dr. W. is now in press, and will soon be announced from the publishing house of Mr. Colby. It will not, I am persuaded, be the fault of the sermons, if the book does not have an extensive sale.

While in New York I had the pleasure of an interview with my old friend, Mr. Cutting, the new editor of the new paper which now comes to you in place of the Baptist Advocate. He has taken charge of the paper with the distinct understanding that he is not to be trammelled, but is to utter his own convictions on all subjects honestly and independently. If he can maintain this high vantage ground, he will, I predict, give to the Baptist paper of New York a more decided tone than it has heretofore assumed; for Mr. C. is not a man without opinions, neither does he want a knowledge and command of language that will enable him wisely and forcibly to give his opinions expression. He is, I am happy to know, a warm friend to our Board of Missions, and deprecates the unjust censures which some have been disposed of late, to cast upon it. It has been suspected, not in New England alone, but in New York itself, that the A. and F. B. Society would be made by its managers a medium for the prosecution of missionary labors, and thus would virtually become a rival institution to the Board of the Triennial Convention, which the Baptists of the South would gladly come forward to sustain. From conversation, however, with different brethren, I am persuaded that a course, so disastrous

to our peace and union, will not be pursued. The Bible Society will still remain an institution for translating, printing and distributing editions of the Holy Scriptures, while the support of missionaries and mission schools will still devolve on the Board of Missions. Harmony in our benevolent operations will be preserved; and I was gratified to learn that the duty of vigorously sustaining the Board is now deeply and extensively felt in the New York churches. Thus one of those objects for which we have prayed and toiled—that Christ's people, in the free States of America, at least, might be one—seems to be more nearly attained at the present moment than at any previous period since we entered on public life. The great object of the world's conversion is, therefore, I trust, to absorb the attention of us all, awakening a common interest and promoting mutual love. Let us continue to study the things which make for peace.

The spiritual condition of the New York churches is scarcely more favorable than that of the churches in Boston. A day for fasting and prayer was appointed by the Hudson River Association, at its late session, and has been generally observed by the churches connected with that body. To some at least it was a day of great profit and encouragement. The churches, externally, were improving. The Oliver Street house, Rev. Mr. Tucker's, is nearly completed, and will be one of the most attractive places of worship in the city. A third church has been organized in Brooklyn, with the consent and approval of the other two, and in its beginning it promises well. I must communicate some other facts of interest, but I perceive my letter is again stretching into an unreasonable length. I shall be in Boston before its publication, and of my passage home I will account to you by the next.

Yours truly,
H. A. G.

ADVICE TO A CHURCH.

We noticed in our last the public recognition of a new church on Charlestown Neck, on which occasion a house of worship was dedicated, and a pastor ordained. The address to the church, by Rev. J. M. Graves, has been requested by some who heard it for publication, and hoping that the hints it contains will be regarded by members of other churches, and remembered by the one addressed, we are happy to avail ourselves of the original copy for this purpose. After noticing appropriately the character and objects of a church organization, and the cheering auspices with which the people now addressed were entering upon their new relation, Mr. G. proceeded to make the following suggestions.

I. Study to keep this house in such order that it shall always be a desirable place of resort.
If there is a spot on earth which should be made inviting, it is the house of God. This is now a delightful place for worship. Its convenience, its neatness, its symmetry do honor to the designer and to the people. It is truly attractive. Let it be kept in perfect repair; always in a cleanly condition, properly ventilated, and in winter properly warmed. Let its doors ever be open to strangers; never let your sexton have to solicit at a second pass a seat for any who may come.

In a letter which Dr. Sharp sent to his congregation a few weeks ago, from England, he remarks, among other things relating to the prosperity of the churches, that in most places out of the great cities the houses of worship were very uninviting, being neglected, out of repair and unpleasant. Such neglect not only indicates a low state of religion, but will surely be followed by a stagnation and a decline in interest. I repeat the remark, "Keep this house of God in such condition that it will always be a desirable resort."

II. Sustain your pastor.
The brother whom you have chosen as your minister and pastor, is most sacredly bound to you, as such, by the solemn services of this day. In him, you do not, you shall find a good minister of Jesus Christ—a man of strong faith and of ardent love to Christ; and one eminently zealous for the salvation of souls.

You regard him as a man whose mind is thoroughly cultivated, and richly endowed, rendering him able to feed you with knowledge, and lead you and your friends into all truth. You expect him to lead you in the social prayer-meeting, in the doings and decisions of the church, in his faith and his ministry, there is a man in whose heart is the gall of bitterness against Christ and his cause.

My brethren, let the church, and her doctrines, and her ordinances, ever be dear to you as the apple of your eye. Adopt for your motto the inspired words—If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.

or quite sink your own individual interest, and inflict an irreparable injury upon the unfortunate man whom you chose for your minister.

III. Keep good the credit of the church.
This will not be difficult; for, as a matter of course, we have confidence in all its members—that they will maintain common honesty in their purchases and sales—that they will always show themselves frank, open, upright—that they will never be afraid to come to the light—that they will be present in all their engagements to every man;—diligent in business, fervent in spirit, serving the Lord. The members of the church will also study the things which make for peace with other religious societies; yet never yield any point of gospel truth. They will be attentive to the people around you, doing good to all men, but especially to the household of faith. You will be just to the claims of the gospel upon your aid, in the benevolent operations of the day, and will be kind to the needy at your door. You will be zealous in every good word and work, aiming, especially, to make this community the better for the existence of this church.

But more than all does the credit of the church depend upon its piety. If the principles of our religion are evidently rooted in your souls—if your piety shall be ever visible, producing the fruits of holiness—if the faith of Abraham, the zeal of Peter, the love of John, and the steadfastness of Paul, characterize in a good degree this church, its credit will be preserved, for the world will take knowledge of its members that they have been with Jesus.

IV. Maintain a strict adherence to the truth as revealed in the gospel and defined in your articles of faith and covenant.
Here is the ground of your union, without which you cannot prosper. The truth, as you possess it, has been long, faithfully and prayerfully canvassed by the fathers who now rest from their labors. Not an article, not a sentiment have they adopted without the closest criticism. Church after church has with care compared their articles of faith with the word of God; and because they embrace, in the most comprehensive manner, the great outlines of gospel truth, they have been adopted by the churches. You have taken the same course, have adopted the same articles. These are the old paths—forsake them not for new ones. Here is the truth to live by—to die by.

V. Do not so anxious to increase in numbers as to admit those who will not add to your moral power and aggregate of piety.

In this respect forget not that old but weighty charge, "Guard well the doors of the church." Accessions to the church are greatly desirable when those who are seeking its fellowship have had their hearts so renewed once, that they will not need renewing again into repentance. But when persons come because they are in trouble, or because they are in need of help, or because they are in need of a place of worship, and are not yet regenerated, they will do more harm than good, and will bring reproach to your church and your minister, beware.

VI. Regard the church and her interests as dearer to you than any thing else on earth.

So did the saints of old. Nothing else perplexes the enemies of religion so greatly as the indissoluble attachment of individual Christians to the church, its faith and covenant. Hence the efforts of all enemies of the church to loosen their attachment from the church and its faith. Hence, too, the late declaration of an avowed enemy of the church, in giving instructions to his juniors and contemporaries, "I never," he says, "lecture on idolatry, but on temperance, on anti-slavery, on peace, on anything which will attack her strongholds, and loosen the confidence of its members."—No other objection against allowing church members to be connected with other and secret fraternal combinations, is, to my mind, so strongly as this. The members being made up to a great extent of the irreligious, are constantly exerting a secret but most perceptible influence, unfavorable to the purity of churches, and especially to the love of the members for this divine institution. In no other way has Millerism, perfectionism, and ultra-ultraism, been done so much injury as by loosening the attachment of church members to the church. And I have come to believe, that wherever I find a lecturer, a reformer, or a writer, who is ready to embrace every favorable opportunity to lessen the confidence of good men in the church, in her faith and her ministry, there is a man in whose heart is the gall of bitterness against Christ and his cause.

My brethren, let the church, and her doctrines, and her ordinances, ever be dear to you as the apple of your eye. Adopt for your motto the inspired words—If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.

THE NEW REFORMATION IN GERMANY.
no. III.
In the preceding numbers we have mentioned a few of the more striking facts connected with the present state of a remarkable reformation from the church of Rome. We cannot contemplate it with indifference. We cannot withhold from it our sympathies. We hope that it will prosper, and terminate well. But our hopes are mingled with fears. There have been many abortive attempts at reform in the papal church. The experience of past ages admonishes us not to expect so much good as evil from the authoritative arrangements of a great ecclesiastical council. The Pope and his parasites, doubtless, will do their utmost, directly and indirectly, to prevent a thorough evangelical reformation. It cannot be achieved by mere hatred of hypocrisy and tyranny, nor by a zealous and lofty patriotism. There must be deep religious sentiment. There must be the sword of the Spirit, which is the word of God; and his Spirit must move upon the face of the waters.

Here the remarks at the close of the lately published work, to which we have referred, on the holy city of Treves, &c., ought not to be forgotten. They are eminently just and candid. "As to the real character of the present movement, in a religious point of view, it becomes us, as yet, to speak with caution. The period has not arrived for our forming a proper estimate of it, as we have not yet all the materials for so doing; and still more great allowance must be made for two circumstances—1st, the half-formed condition of the new community in its present transition state; and 2d, that progress in their views of divine truth, which may take place with them as it did with Luther. . . . It cannot be concealed that much of the spirit of Ronge's letters is explicable from the mere desire of independence of priestly tyranny, or from principles of general enlightenment—or of warm patriotism, not necessarily of a religious character. Certain it is, that in all his productions there is much to desiderate; nay, we may go farther, and declare that there is in them much that secures to the modern German liberalism, with all its parade of words about the dignity of human nature, and the demands of the spirit of the age, and the shadowy figure of an ideal perfectibility. It is not to be denied, moreover, that many of the addresses sent to Ronge breathe a good deal the same spirit, and are sadly wanting in the strong statements of men who have been really made to feel that this is a matter affecting the salvation

of the soul, and man's highest interests as an immortal being. This we are far from stating from feelings of suspicion or hypocritical jealousy. Quite the reverse. We are merely pointing out a source of danger in passing too hurried a decision on a movement which may not yet have had time or opportunity enough to bring out or establish its real spiritual character. . . . Let us hope that the presence of Him who led the spirit of Luther to larger conceptions of divine truth, and gave him courage equal to his mighty work, may now be vouchsafed to many who, like him, may still be groping in a kind of twilight knowledge and faith, and be led, as all around and within them brighter, to have no longer any fellowship with the works of darkness! May God grant the churches of Christendom light to act as becomes the emergency; and may all that has taken place, or that may yet take place, in connection therewith, tend to advance the kingdom of our Lord and Saviour Jesus Christ."

We cannot conclude without adverting to the importance of sustaining, more vigorously than ever, our missionaries in Europe. Do we sufficiently have them on our hearts in prayer to God? Are we expecting and attempting so much as we ought?

Our little churches on the northern border of France, and we may say, in the vicinity of Elberfeld, and Cologne, and Coblenz, and Treves, cities of the Lower Rhine in Western Prussia, that are memorable in connection with the recent ecclesiastical movements. Scarcely more than the small kingdom of Belgium intervenes. In Eastern Prussia, in Silesia, where those movements began, we have a missionary station, and several in other parts of Germany. Can none of our brethren extend a friendly hand, and lift up a cheering voice to those who are inquiring for the right way, and help to give their minds a true evangelical direction? It was well for the cause of Christ that Apollonius said at Ephesus to those who could teach him "the way of God more perfectly;" and it will be well if Ronge and his associates receive such aid as they may need. Are we doing all that we ought to do towards encouraging and suitably qualifying a native ministry, in all lands, for the arduous work which must be performed?

CIRCULAR BY STEPHEN P. ANDREWS.—We regret to perceive that the amiable and worthy gentleman whose name we have written, has been led to concert with Rev. Messrs. Grosvenor and H. K. Green, in attempting to dissuade Baptist abolitionists from sustaining the A. B. Board of Foreign Missions. He has been induced, it seems, to write a circular on behalf of the new organization, which fills several columns of the last number of the Free Missionary. In this we have what the writer terms a translation of the report of Dr. Wayland, as chairman of the committee appointed by the General Board, at Providence. But we have no word of endorsement passed by the General Board, pledging their co-operation and support to the Acting Board. A laborer attempt is made to show that the decision of the Acting Board was annulled at Providence, and its members censured. The writer then says—

We beg to ask whether the Editor of the Christian Watchman is not fully satisfied in his conclusion that the doings of the Acting Board have been completely nullified and superseded by those of the Board? "Zis," says he, "is the present position of the Foreign Mission Board—unchanged in every respect, it is true—but defined, one would suppose, beyond the power of error."

Now it is very strange indeed to us, that men can so shut their eyes to the most obvious facts. If the Acting Board was censured, and its decision with regard to appointing slaveholders was annulled, why has the South withdrawn? Was not this all that Southerners asked? It certainly was; they would have been glad enough, as they themselves have repeatedly testified, to have continued their connection with the North, if they could have had an assurance that the Acting Board was not sustained; an assurance that its decision in the reply to the Alabama Convention, was annulled. But no; the language they use is this—

The Managing Board was affectionately and respectfully addressed on the subject, and was entreated to revise and reverse the obnoxious interdict. Alas! the result was—contemptuous silence as to the application, and a deliberate, resolute, expressing sympathy with the Acting Board, and a determination to aid them.

Such is their testimony of the doings of the General Board, at Providence, and on the basis of this fact they proceed to denounce or establish, to render the previous decisions null and void? We are persuaded that the men who argue thus are influenced by their prejudices. We do not believe that so sensible a man as Mr. Andrews would take this ground, if he were intimately acquainted with the men belonging to the Acting Board and with all the existing facts. But we cannot convince any who are determined to be unconvinced, whatever may be obvious. We trust, however, that the number is small, of those who will continue to stand out on pretences so slight and imaginary.

NORTHERN CHRISTIAN BENEVOLENCE.—The following paragraphs, which we copy from the correspondence of J. M. P. in a late number of the Baptist Record, contain the opinion of a close observer sustained by a forcible illustration. Of very many, the view here given, we deeply grieve to say, is, doubtless the correct view; but we sincerely believe that there is a goodly army left of true disciples—that there are yet many souls, who have not, and will not, bow the knee to Satan, on whom the Foreign Mission Society may safely rely for all that is needed to conduct its present operations. We are not all men of impulse, and humbug, and parade." Says Mr. P.

With all the intense feeling that may be produced, and the strong and earnest resolutions that may be called forth, in our humble opinion, the prospect is hopeless of increasing the income to the mission treasury in the Northern and Middle States one-third—not from lack of ability, but because Christian ministers and people have really no practical knowledge of self-denial and consecration to God. They have not that deep and abiding principle that lays the foundation for enlarged and persevering Christian philanthropy, which is indispensable to devising and carrying out liberal things. Impulse, and humbug, and show, and parade will call forth liberal contributions, but sending the gospel to the heathen is not a mere every-day, sober, old-fashioned, common-place business to produce much excitement.

Directly before me on the "Boston Commonwealth" is an immense scaffolding in process of erection, for a prodigious gathering of the social organization called "Old Pilgrims,"—and where it is expected on the 19th inst., some fifteen or twenty thousand persons, from all the Northern and Middle States, will assemble for a great and general "encampment." Amongst these "followers" it is rather "odd" that there are hundreds, perhaps thousands of the professed disciples of Christ,—believers, as they say, to a society of philanthropists. In time and money this "encampment" will cost at the lowest estimate \$50,000, and will be a vast waste of time and money. We only allude to it as an illustration of the case with which things of the "world" will call forth the funds of the people in reference to the spread of the gospel of Christ.

The foreign population of the United States is estimated at three millions, about one sixth of the whole.

New Hampshire Department.

BIBLE TRANSLATION.

In concluding our brief of the proceedings of the meetings at Exeter, we present a few extracts from the Report of the Committee on the translation and circulation of the Scriptures.

"There are four things," says the Committee, "which should impress, especially the mind of every Baptist, with the duty of translating and circulating the Scriptures. 1. It is a matter of history that modern missions mainly originated with Dr. William Carey, who from his first convictions of duty relative to the heathen, felt deeply the importance of translating the Bible into their several languages. We can picture to ourselves no human being in an attitude of mind paring more of moral grandeur—no human intellect more nobly occupied, than William Carey in the midst of his obscurity, concerning the project of not only going to the heathen single-handed as a missionary, but as a translator. Before he left England for India, he had contrived, and the pressure of poverty, and while obliged to support himself and family, to make himself sufficiently master of six foreign languages, so as to be able to read the Bible in each. No doubt he was moved by the Spirit of God, for the longer he prayed and labored among the heathen, the more he felt it his duty to give himself mainly to the work of translation. In his own words he writes to Dr. Fuller, 'We have now translated one great part in 27 languages, all of which are in the press except two or three. The labor of correcting and revising all of them lies on me.' Most graciously did God spare his life to see more than 310,000 volumes of the divine word, in 40 different languages, issue from the Serampore press. From the beginning of modern missions God has seemed to favor our denominating, with missionaries wonderfully adapted to the 'reasonable work of translating the Bible; and it seems right, therefore, that we should feel interested in this work. 2. Especially does this appear, since most Pædobaptist denominations have, in sanctioning the doings of the American Bible Society, virtually refused to translate for the heathen the entire Scriptures. It has been well said that this Society is relying upon itself to say to the translator, 'Convey the meaning of the Scriptures, only amend or conceal any sentiment that might offend your patrons.' 'Express the exact sense of the original so far as it shall harmonize with the English version.' 'Publish all the divine laws, only suppress here and there a precept that might impair the authority of tradition, condemn the practice of a sect, or disturb the harmony of a great national union.' As the old Society has departed from the principles upon which it was organized, it remains for us, who hold the motto, 'the Bible faithfully translated for the heathen,' to engage with more zeal in this glorious work. 3. Another consideration, the providence of God is opening the way for the extensive circulation of the Bible among the heathen. 4. Another consideration still urging us forward in this work, is our duty arising from the relation we sustain to the heathen."

The Committee closed by recommending a continued and increased effort in behalf of the American and Foreign Bible Society.

CAUSES OF RELIGIOUS DECLENSION.

After noticing the fact that but few revivals had been enjoyed during the past year, and that the present was a time of general spiritual drought among different denominations of Christians, the Committee on the state of religion noticed several things which were considered depressing to God, and calculated to grieve the Spirit.

"Christians have become worldly-minded. They have caught the spirit of the world, and in their eagerness to obtain a little worldly gain, as it is wafted in upon the golden tide, they call, it is to be feared, forgotten their high and holy calling, and are living in criminal neglect of what should be the prominent object of their pursuit—the interests of the kingdom of our Redeemer, and the salvation of ungodly souls. Many have their attention so absorbed in the world—their secular business presses so hard that they can find no time for devotion, reading the Scriptures, devout meditation, self-examination, and religious conversation. The door of the closet is locked, the Spirit that used to meet them there is grieved, and has taken its upward flight. The prayer and conference room is abandoned, the family altar broken down, and 'Ishabod' written upon the door of the tabernacle—the glory of God is departed. This practice among the people of God, if not general, is becoming quite too prevalent. Many, though they attend to the duties of religion, are so worldly that they very much resemble the golden cherubim over the mercy-seat, when the shewbread glory had departed. They will men learn to observe the injunction of the apostle, 'Be diligent in business, fervent in spirit, serving the Lord.' At present they are far from doing it. With what avidity the church, as well as the world, are seeking for gain! as though they thought gain to be godliness, and are making shipwreck of their religion—selling their birthright for a less necessary pittance than did Esau. Look at the people of God, at the present moment; with what zeal they pursue the world; compare this with what they are doing to promote the cause of religion, and it cannot be as at a loss to find one cause of the low state of Zion. It is not to favor Zion when his servants take pleasure in her stones and favor the dust thereof."

"We have brooded sufficiently long over our present state without making any attempt to improve it. Let us arise, and gird ourselves afresh for the work in which we are professedly engaged, and adopt for our motto the sentiments of the prophet when he declared, 'For Zion's sake I will not rest, for Jerusalem's sake I will not hold my peace, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.'"

THE N. H. LEGISLATURE passed sixty acts, thirty-four resolutions; and one address, at its late session.

The town of Chester was divided—the west part is called Auburn. Contiguous school districts may unite in establishing and maintaining high schools. No dwelling is to be situated within twenty-five rods of any dwelling house, store, shop, or meeting-house, where the town shall adopt the act. An act providing for proxy voting under certain restrictions was passed. Selectmen are empowered to set off individuals from a district in one town to a contiguous district in another town, for school purposes.

An effort was made to change the license law, but failed by a large majority. A bill passed in both Houses, abolishing militia masters; the Governor did not return it, and of course it fails. Had he returned it, there would probably have been a two-thirds vote in its favor. Unless there is a great subversion of ground arising from annual gatherings, which appear to be but little more than schools of vice and dissipation, we hope they will soon be abolished.

We informed the Post Master General of the situation of the Reflector, as sent out from Concord; that, though printed in Boston, it was owned here, and was the organ of the denomination in the State, &c.; but he so construed the law, that we could not get it out in the mail, free, as we would were it printed here. This, we suppose, is a strict accordance with the letter of the law, but we do not believe it accords with its intention. The design was undoubtedly to give every proprietor or publisher of a paper the privilege of sending his paper free, thirty miles

